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FOR THE GOSPEL MESSENGER.

AUTO-BIOGRAPHICAL NOTICES OF OUR LATE EXCELLENT BISHOP.

The readers of the "Gospel Messenger" will welcome the following article, which has not, till within a few months, been found among the papers of the venerated deceased.

Born in Boston. I removed with my father and family when very young, to Carolina. My father dying in 1788, on John's Island, I was the following year taken into the family of Dr. afterwards Bishop Smith, and kindly reared under his protection, and by his charity, until 17 years of age; when, having taken my degree of A. B. at the Charleston College, I became a Tutor there, and thence forward found means to defray my own expenses.

Having been a Student of Divinity since the beginning of 1797, in Charleston, under circumstances affording me very little assistance or direction, I was induced in the summer of '98, of that year, to hope, in an absence from home, to find other facilities and more encouragement, to persevere, notwithstanding the difficulties which a very imperfect Collegial education created in my way, in the prosecution of the purpose, which I had fondly taken up, of devoting myself to the Ministry, in the Protestant Episcopal Church. I took the degree of A. B. at Charleston College, in 1794, being then only four months more than 15 years of age.

The first and immediate object of my anxiety in going Northward, was to find employment and opportunity of study in Maryland, the character as well as climate of which State, had obtained from circumstances, a strong predilection in my mind. Disappointed in my wish, and under the necessity of avoiding delay as to profitable employment, I accepted proposals which placed me as a teacher of a select number of youth, in Virginia, in the latter part of the summer, August 1798. Here I found no aids or pliances of study, and dissatisfied with myself in conduct and condition, fell under a depression of spirits which, combined with some derangement of my health, and the frustration of the hope of benefit in every way from change of place, was led, before the expira-

tion of a year, to procure a dissolution of the engagement into which I had entered for that term at least, with a few kind and liberal gentlemen, and depart for the Eastern States, where among kindred dear to me, I hoped to sit myself down to the study of theology, with advantages which I had yet not known. In Virginia, I had the acquaintance of one or two Clergymen, but could have from them no assistance. In passing out of the State, I visited Bishop Madison, of whom I received an impression in a high degree respectful and agreeable. He received me with great courtesy and kindness, and expressed a hope, after conversing with me, that when I should receive Orders, I might be induced, to make Virginia the scene of my labors, where Clergymen were then so few, and proper ones, still fewer.

In July or August, 1799, I arrived in Connecticut, after spending a day or two in New-York, and calling on the venerable Dr. Johnson, then President of Columbia College, in the hope of finding, by his means and recommendation, some one whom I might send, as I had promised to endeavor to do, as a teacher, to the gentlemen whom I had left prematurely in Virginia, but not without expressions of their cordial good will. In Connecticut, I found a friend and fellow graduate who had just obtained Deacon's Orders from Bishop Jarvis, and after spending a few days with him, and visiting with him, Dr. Bowden, then Principal of the Cheshire Academy, passed onward to Providence and New-Port. In the former place, I had relations residing, who received me with great kindness. In the latter, I wished to make the acquaintance of the Rev. Mr. Dehon, then Minister of Trinity Church there, whom I had known in very early life as a school fellow, at Boston, whom I had seen graduate as A. B. at Cambridge in 1795, when at the Eastward on a visit on account of health—but whom I had not presumed to claim as an acquaintance of boyhood. He received and recognized me kindly, and offered me advice and assistance as far as circumstances would permit. The impression can never be removed or weakened, of the effect upon my mind and feelings of the first appearance which I witnessed of this singularly excellent young Minister, afterwards so eminent in the desk and pulpit. It was in spring—and put into me new and additional desires of success in the purpose I had been contemplating. Never before had I been affected, and never since have I been, with the public ministrations of the Church, as I was on this occasion. The sermon was from the words, "And Peter said unto Jesus, Lord, to whom shall we go, thou hast the words of eternal life."

Proceeding to Boston, I soon, consulting with my friends there, formed a plan of preparation for the Ministry—and finding a home under the roof of my kind and most excellent relative, Mr. H. Hill, the husband of a sister of my mother's, in whom I saw an excellence of female character never in my estimation surpassed, I sat myself down in the autumn of 1799, to the more systematic pursuit of theological reading and inquiry, than I had yet been able to undertake. Dr. Parker, Rector of Trinity Church, and Dr. Walter of Christ Church, both extended to me kind attention—and the former admitted me fully to the use of his library. The materials here of the knowledge I was in pursuit of, were ample, as well as always accessible—still I needed direction and assistance in the use of them, of which circumstances seemed not to admit. In the intercourse

and friendship of other than Episcopal Clergymen, I found a resource; but was left to struggle on my way of preparation for the Ministry, on which my heart was set, through every kind of difficulty, with scarcely a hand ever extended to help me, or a voice to encourage or cheer me. In January, 1800, I was induced to expect some advantage from a residence in Cambridge, and the occasional society there, of students and professors. There were those who, far from having given themselves to the dominion of the heresy which, like an overwhelming flood, had come in, and recently taken the Congregational Churches of Boston and its vicinity for the stronghold of its power, were firmly settled in the faith of the form of sound words—and in communion with them, I found comfort, encouragement and instruction. Dr. Tappan, then Hollis Professor of Divinity, was to me as a father. The Episcopal Church at Cambridge, was at this time, supplied no otherwise than by a Lay Reader. Mr. William Jenks was then serving it, in that capacity. With him I took my residence as a boarder, attending the service of the Church with him on Sundays, and having the use kindly given me of his library, which though small, was useful to me.

In February or March, I returned to my friends in Boston, finding the weather too severe for me at Cambridge, and the accommodation bad, not sufficient for the protection of my Southern constitution against its effects. An extreme depression of spirits took possession of me at this time, and almost incapacitated me for study. My difficulties were overwhelming. Having, however, pressed forward to a degree of fitness for Deacon's Orders, and being earnestly desired by the Vestry of the Church at Providence to come to them, I yielded to their wish, strenuously urged upon me by Dr. Parker, and other friends, who considered active occupation of mind and body necessary for me, I applied, or permitted application to be made for me, to Bishop Bass, of Massachusetts, to be ordained a Deacon; and in Trinity Church, on Tuesday in Whitsun week, 1800, was accordingly ordained, being then not quite twenty-one years of age. Immediately, or very soon after this, I proceeded to Providence, and entered on the duties of a temporary engagement, at St. John's Church, in that town. Great kindness was experienced from individual members of the Church, and especially from Jerome Jenkins, Church Warden, in whose family I was comfortably domesticated, until lodgings were obtained for me near the Church; here I sat myself down to the labors of my incipient ministry with great intensity and ardor. The labor of preparation for the pulpit was severe, and more than I was equal to, without occasional assistance from the sermons of others in print. It was my honest endeavor, however, to overcome this defect of fitness for my duty—and with assiduous labor, it was to a considerable extent, overcome in a few months, so that I was able to do acceptably, with the help of only now and then a borrowed sermon. It was my rule, however, never to borrow any but plain and instructive sermons, and not such, as from their elegance, might give me a false character of talent in writing and preaching. The Church at Providence had been served for some years by the Rev. Mr. Clarke, who recently had left it in discontent, and gone to Bristol, in the same State. He occasionally, however, came up to my assistance, and was always friendly and obliging. The people manifested towards me great kind-

ness, and made my residence among them as agreeable as it could be—and I endeavored to make myself useful to them. I had evidence of some good impression made by my ministry, among the young especially of the congregation, and cannot regret that I gave myself to the advice of friends, and began my ministry at Providence, in Rhode Island.

In December, 1800, I took leave of this Church, after having been unanimously tendered the Rectorship of it, and, under the impression of paramount duty of serving the Church in Carolina, went through New-York and on to Norfolk, in Virginia, and there took passage for Charleston. On my way to Norfolk, I visited again the Bishop of the Diocese, at Williamsburg, and was confirmed in the respect with which he had at first inspired me. The difficulties which environed him were the subject of conversation, and I distinctly remember his saying to me, that with the small number of Clergy which the Revolution had left—and with that small number, having among them not much strength of character, (a few striking exceptions to the contrary notwithstanding) it was impossible for him to effect any thing against the influence, which, by means of Mr. Jefferson and others, had overrun the State with philosophical, and of course, practical infidelity. It had even become, he said, an offence against public opinion, for any man of conspicuous or even respectable standing in society, to be a regular, or in any manner *religious* attendant on the offices of the Church. The history of Mr. Jefferson's day and life, fully warrants the opinion, that to him it was greatly owing, that the Church was prostrated in Virginia. The very defective character of the Clergy of our Church in most of the colonies, went far, no doubt, towards undermining it; but it required the blows of infidel philosophers and democratic politicians, to lay it low, even with the ground, scarcely one stone left of it upon another.

I arrived in Charleston, in December, 1800, and was received by my friend and patron, at his Rectory, with a great degree of kindness, and became again one of his family, experiencing at his hands, all necessary aid and encouragement—and feeling myself therefor subject to obligation never to be forgotten or disregarded. It was his desire, that I should take the charge of St. Thomas' Parish, then vacant. As his plantations were in this Parish, it was the wish of the Bishop to put me in the way of the accommodations which he would have it in his power to afford me—and as my services would not be required *there* in the summer, it would be practicable for me to render assistance in the city, and have the advantages of society there, and of libraries. There were reasons, however, which disinclined me to go into this situation, the chief of which was, my strong predilection for St. John's, Colleton, then also vacant, which had been my father's parish, and where were some of my father's friends, who desired me to come among them. I waived the proposal of St. Thomas', but not without giving some displeasure, in doing so, to my venerable and honored friend. In January, 1801, I received an application to become the Minister of the Church on the island of St. Helena. This also, I declined—and in the course of the winter, the Commissioners of the Charleston Orphan House having planned the office of a Chaplain to the Institution, the office was urged upon my acceptance. A committee, consisting of Philip Gadsden, John Parker, and Nathaniel Russell, left for me with Bishop Smith an invitation to the

situation, to be forwarded to me, then on a visit at St. Helena and Beaufort. The Bishop advised my accepting this appointment, and mentioned as an inducement to it, the assurance given that I should have, besides the Chaplaincy, the charge of a congregation, occupying a Chapel to be built in Vanderhorst-street, back of the Orphan House.

FOR THE GOSPEL MESSENGER.

*Messrs. Editors*.—The following sketch, if you deem it worthy a place in the "Messenger," is at your service. It is no picture of the *fancy*, but substantially a matter of fact. I think such examples of a faithful discharge of duty, should not be suffered to pass unnoticed, especially since those the reverse of this have been frequently noticed in certain papers, and recommended to the imitation of Clergymen placed in like circumstances with "the Missionary."

THE TRIAL OF FAITH;  
OR, A MISSIONARY'S EXPERIENCE.

Not many years since, an Alumnus of one of our Theological Institutions, on taking Orders, went as a Missionary to the far West. He stopt in a small village then just springing into existence, which, like most such places in the new States, was settled by emigrants from all parts of the Union, and from foreign countries. They were industrious, enterprising, and intelligent, emulous of the things pertaining to this world, and some of them not entirely unmindful of those which belong to the next. Among them were some of almost every creed in Christendom, though perhaps few zealous followers of any, and at that time they were destitute of any religious instruction, except the occasional visits of some travelling preacher.

The Missionary was welcomed with apparent delight, and when the Church was organized in the place, a goodly number showed at least their respect for religion, by attending the services of the sanctuary. Here then he remained to break the bread of life to the famishing, and point out to the weary the way to everlasting rest.

Among other qualifications for the sacred office, he possessed those peculiarly requisite for a Missionary of the Cross—untiring energy, fortitude and firmness, and a confident reliance on the promises of the great Head of the Church, that he would comfort and sustain his ministers in the faithful discharge of the uncompromising duties of their office. He went from house to house, visiting the poor, comforting the sick, and administering consolation to the dying; was "earnest in season and out of season," in urging the sacred obligations of the gospel, and in gathering souls into the fold of the Redeemer.

His diligence, and the blessing attendant on his labors, provoked the various denominations of the place to emulation. "Why sit we idle," said they, "it is time for us to be up and doing—but what can revive our languid zeal, but the special outpourings of the Holy Spirit. Let us have a protracted meeting." They agreed to unite for the time being,

(for this purpose) and sent a request to the most noted preachers in the neighboring country, that they would come to their assistance. Several preachers of different persuasions assembled in the village. It was thought advisable by them to obtain also the assistance and co-operation of the Missionary in this great work,—for, though they regarded the Church with a jealous eye, believing it to be the legitimate offspring of Popery, they had reason to believe the Missionary a pious, well meaning man, and had no doubt but he might be of some service to them in their present undertaking—at all events, there could be no harm in inviting him to unite with them, inasmuch as this would be an evidence to the world of their charity and Christian liberality. Accordingly, several of the preachers waited on him for that purpose. But he declined uniting with them—“for,” said he, “the Church prefers through diligent use of the appointed means, to win souls to Christ, and keep alive continually the spirit of piety, to venturing on new and doubtful expedients for evangelizing the world; and moreover, that according to the vows he had taken before God, at the time of his ordination, he was not at liberty to recognize any as Christ’s Ministers, but such as had been called and set apart according to the Divine appointment—therefore, to unite with them as such, would be virtually denying the faith.” They agreed, that according to his belief, it would at least be highly inconsistent—and departed; praying doubtless with themselves, that God would show him the error of his ways, and remove from him these old conceits and antiquated prejudices.

The meeting commenced, and was carried on with great zeal and energy. As is customary on like occasions, committees were sent out to visit every house, and exhort every one to attend the meeting, and embrace the present opportunity of being converted. A great excitement was produced. The meetings were thronged night and day—numbers flocked to the anxious seat, and many were daily declared to be “hopefully converted.”

The Missionary’s little band was soon dispersed. A greater part ran after this new and dazzling light. A few only remained, who loved the Church, because in it they had enjoyed that peace which the world cannot give—and for His sake, who founded it with his blood—for they believed it to be, what in truth it is, the true fold of Christ. But the faith of these was sorely tried, when they saw so many running from the Church, among whom were those who had contributed most bountifully of their substance to its support—for the few that remained were not largely endowed with this world’s goods, and unmindful of the promises of its great Head and sure foundation, they were fearful that its prosperity in that place, or even existence, was at an end. In their grief and perplexity, they inquired what was to be done. Some advised the Missionary to unite, till the excitement was over, with the revival preachers; others, to lay aside the usual forms of the Church for a season, and by conforming to the spirit of the times, endeavor to render it more pleasing and attractive; so that by all means, said they, we may at least win back those who have gone from us. And instances were not wanting, which they freely quoted, of Clergymen of the Church who had done thus on like occasions.

This was the Missionary's sorest trial. He could endure the taunts and reproofs of those from without, for he trusted by the help of God, through patience, meekness, firmness, and a faithful discharge of duty, to disarm the enemy, and turn hatred to love, but he was grieved that the sons and servants of the Church had so far disregarded her salutary injunctions, that their wayward example was urged as an inducement for him to wound afresh the body of Christ. No, said he, God forbid that I should do it—let us be content to walk

"In the path the Father's trod,  
The "good old way" ordained of God,  
Tho' it be narrow, rough, uneven,  
It will conduct us safe to heaven."

If any have found out a smoother path, or a shorter route, let them go on their way rejoicing. But let us not be wise beyond what is written, and endeavor, as St. Paul exhorteth us, "to walk worthy of the vocation wherewith we are called," "endeavoring to keep the unity of the spirit in the bond of peace, and in righteousness of life;" but if we are "carried about by every wind of doctrine," and through fear of man or love of vain glory, practice *dissimulation*, "then is the influence of the cross ceased;" and we can no longer claim with confidence the promises of Christ, for we have "crucified our Lord afresh, and put him to an open shame." But if we are faithful and obedient to our heavenly calling, we have nothing to fear—God will provide for all our necessities. In this manner were their apprehensions quieted, and they resolved, by the grace of God, will full purpose of heart, to "remain steadfast in the faith," and "continue instant in prayer, serving the Lord."

The undue excitement of the mind as well as of the body, cannot be long indulged in without dangerous consequences. That which stimulates either in an unnatural degree, begets an appetite which, if indulged, brings with it sorrow, disease and death. Such was the experience of the Missionary.

Of the two or three hundred that, at the close of this great meeting, were declared to be "hopefully converted," in less than six months there could not be found perhaps twenty, who retained their first love, and these were mostly sunk in coldness and in doubt. But we forbear to pourtray the effect of this excitement on those who did not hold fast the profession they then made—those who mistook excited feelings for the operations of the Holy Spirit, and the rapture of the moment for true conversion and renovation of heart.

The meeting had been commenced and carried on by the united efforts of various denominations, but in the end this union was a source of great perplexity, for each party was anxious to secure the fruits of the revival to their own faith. This gave rise to endless debates and contention, which were by no means conducive to harmony and good will. But while among these various denominations there were envyings, evil-speaking, strifes and contentions, there was order, peace and brotherly love in the Church. It rode on secure, like the Ark amid the troubled waters. Those who left it, like the prodigal son, soon tired of husks, returned again to their father's house, and many more were "added to the Church, of such," we trust, "as shall be saved." It has since con-

tinued to prosper under the care of this faithful servant of Christ, and is now one of the most flourishing parishes in that Diocese.

ALPHA.

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ARTICLES OF BELIEF.

“She (the Protestant Episcopal Church) professes to believe in one Catholic and Apostolic Church, embracing all who profess to believe in Jesus Christ, and in the communion of the saints; that is, in the union of the hearts of all true believers, one with another, and with their Divine head.”

The above extract, which has been extensively published, may lead some persons to suppose that our Church regards these articles of belief as all that are necessary to constitute a member of the Church of Christ, viz., Belief, 1st. “in Jesus Christ;” 2. in “the communion of the saints;” 3. in the Divinity of Christ, that is, on the supposition, the words “Divine head,” refer to our Lord Jesus Christ. Does the one “Catholic and Apostolic Church” embrace all who believe in those three articles, even if they reject belief, in the obligation of being baptized? The XI<sup>th</sup> of our “Articles of Religion,” says, the “visible Church of Christ is a congregation, &c., in the which the *Sacraments* are duly ministered according to Christ’s ordinance, &c.”—and our Catechism says, “Wherein (that is, by baptism) I was made a member of Christ.” Is he then, who professes to believe in those three points named above, and yet is not baptized, embraced in the “one Catholic and Apostolic Church?” The matter is worthy of consideration, and if the result is a negative reply, then the sentence quoted at the head of this piece, will need some addition.

DISCRIMINATION.

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FOR THE GOSPEL MESSENGER.

A BRIEF ACCOUNT OF THE LAST DAYS

*Of that faithful servant of God, the late Rector of St. John’s Church, (Berkley) S. C.*

Mr. Thomas had been confined to his bed from 1st of June. From the time of my arrival, to his death, I visited him once every day, with the exception of a few days when absent at Cordesville, and Sundays. At these visits, I always had prayers, read a portion of scripture, and held some religious conversation. And he was uniformly strengthened and comforted by these exercises, and frequently praised God, for allowing him to enjoy these great sources of consolation throughout his sickness. His disease, one of the most painful and distressing to which man is subject, he bore with Christian heroism. He ever considered his case as accompanied with extreme danger, and of doubtful issue. Before the fatal change took place, he enjoyed long intervals of ease, though his pains were frequent and severe, and perhaps never abated entirely. These intervals of ease he regarded as the special mercies of the Lord, intended to afford him opportunity of perfecting his preparation for death, which he said, with all the helps of religion, could not be looked upon at once with undisturbed serenity. And they were employed to the best purpose, in secret prayer, and religious meditation, and other acts of piety. In the various conversation I held with him, he avowed

his sentiments very freely, and they were all such as corresponded entirely with the character of a true Christian, who believed and obeyed the Bible. His heart overflowed with love for Christ—the subject he delighted more than any other to dwell upon, was the redemption. He said, that, so “illustrious a proof of the exceeding love of Christ for us as was seen in the doctrine of redemption, should not awaken in the hearts of all of us, exceeding gratitude and love for Him, was indeed, the most melancholy and striking evidence that could be exhibited, of the fallen and depraved state of man.” He frequently recurred to this subject, and said that it had been brought to his mind by his present sickness, with a force and energy that he had never felt before. He said his sickness would probably result in death, and no earthly power could prevent this; that without the interposition of a Saviour, he must suffer the curse of the law; that now, he was assured by scripture, which he fully believed, that through the redemption of Christ he would be delivered from the power of death and hell, and would receive pardon and eternal life. That these views of divine truth he had preached before, as he believed them,—that now he had experienced a personal application of these truths to himself, and knew their blessed influence upon a sick and dying man. And that should the privilege ever be allowed him again of proclaiming the doctrine of redemption to his fellow men, he supposed he should preach it with a zeal, a force and energy, with which he had never preached it before. He said, the service of Christ was undoubtedly the purest and most exalted source of joy and satisfaction on earth; that he had found this happiness in the exercise of his ministry; and that the privations he had suffered, in being compelled by indisposition at different periods of his life to suspend the exercise of his ministry, had been considerable drawbacks to his happiness: that even now, the apprehension of his being disqualified from the regular exercise of the ministry, by remaining in ill health, in case he should recover, diminished in a great measure the satisfaction he anticipated from a recovery: that if he were capable of envying any one for any privilege they enjoyed, he would envy those Clergymen who, by sound health, were enabled to exercise their ministry. Although he suffered excruciating pains throughout his disease, and enjoyed only occasional and partial relief, yet his temper was not irritated by his sufferings. On the contrary, he manifested perfect self-command, perfect meekness and mildness of disposition. On no occasion did he betray peevishness and discontent; and the services of his friends were so gratefully and kindly received, as to encourage every one to render him what assistance they were able. He frequently spoke of his decided preference for the Episcopal Church, and of his ardent love and affection for it, which he said arose from a perfect conviction that Jesus preferred it, and would desire all to belong to it: that to him, it was indeed an unspeakable privilege to know, that he had labored for Jesus in that Church and not in another, and that he should die in the bosom of it: that the variety of Christian denominations that prevailed, were calculated to mislead and bewilder, by preventing many from perceiving the superior claims of the Episcopal Church; that this source of temptation and error, which had never affected him, had affected many others; and he regarded it as one of the

leading favors and blessings of God to him, that he had enabled him to perceive the wisdom and necessity of belonging to the Episcopal Church.

In all the conversations I held with him, he manifested the most perfect humility, the strongest faith, and the most entire resignation to the Divine will,—and God's revealed method of salvation by faith in Christ, was truly his method of salvation. He would often praise God that he had enabled him to believe savingly and effectually in the Lord Jesus Christ, and thus to comply with the condition upon which that precious promise rests, "thou shalt be saved." He would say, O if my God had not taught and enabled me to pursue the gospel method of salvation, what would become of me after death? Did I depend in the least upon myself for salvation, though I should have my obedience, my morality and merit to boast of, yet I know that hell would be my portion forever. But now I have the blessed assurance of my God, that my hope of salvation is a well founded scriptural hope, that shall be realized. In contemplating death and hell, and a judgment to come, and eternity, it was this source chiefly, (the gospel method of salvation) that he derived his consolation from. It was this that seemed to remove all his doubts and fears, and to tranquilize his mind in view of his future state. He said that during his sickness, his belief in the divine authority of the scriptures was greatly strengthened and confirmed,—that now no one could be more thoroughly convinced of any truth, than he was that the Bible was the word of God; he felt that it was, and that he had realized more fully than ever, the immense importance, the absolute necessity to man, of those invaluable truths it contained,—and that he had completely realized the nothingness and insignificance of the world. and the things of the world.

From the beginning of his disease to his dissolution, he retained a perfectly sound mind, and he never lost the power of speech till a few minutes before death.

*July 9th.*—I saw him this morning early; he was suffering extreme agony—his sufferings were barely supportable. I told him he must consider that he was now passing through his fiery trial, that the king of terrors was before him. He said, that Jesus had conquered for him the king of terrors—but still, that death was terrible to human nature, and he could not say his mind was altogether at ease. He said, it was indeed a consoling reflection, that his sufferings depended entirely upon the will of God, and were altogether subject to his control; that he knew a good God, and tender Parent, would not permit him to undergo a greater proportion of pain, than was necessary for wise purposes: that the reasons which induced his misery, he could not know now, but he would know them hereafter, and be satisfied with them—but he knew, that his "light affliction, which was for a moment, would work out for him a far more exceeding and eternal weight of glory." He said he did not know that death would be preceded by such pain; that he considered his, as great as man could endure; that he prayed to God either to mitigate his sufferings, or to remove them in some way: that he did not know man was capable of enduring such sufferings, but supposed, they would have caused insensibility in some way—and with much earnestness he used the words of Jesus, just before his last trial, "O my Father,

if it be possible, let this cup pass from me ; nevertheless, not as I will, but as thou wilt." These words he used with deep emotion, as though they came from the bottom of his heart ; and soon after, said he felt truly, that God had reconciled him to his misery, for he felt that he had no other will in reference to his fate, than the will of God ; and prayed and thanked God repeatedly, that he had given him this entire resignation to his will—this happy and delightful state of mind. He very often repeated this text, " Lord, I believe, help thou mine unbelief." That evening, I proposed that he receive the sacrament, either then, or the next morning. He said, then his pains were too acute, he would, if possible, the next morning.

*July 10th.*—I saw him early. Several persons were there to participate with him in the sacrament of the Lord's Supper. His pains seemed to have increased—he said he was constrained to decline receiving it, and hoped he would be able to receive it before death. He was not able to take the communion before death. His friends hoped his sufferings had now reached their utmost limit—they seemed to be as great as human nature could possibly endure. In great agony of body, he exclaimed, " My God, my God, why hast thou forsaken me." I reminded him of the promise, " I will never leave thee nor forsake thee." He said, the words he had used were used by Jesus : that his physical sufferings were such, as might extort from him involuntary complaints, and words, that would seem to indicate distrust towards his God ; but this really was not so : that his faith in God's goodness and mercy towards him, and his exceeding love for him, notwithstanding his excruciating pains, were undiminished, and he had the most perfect resignation to his will : that he had been sorely tried by this sickness, but he could say from the bottom of his heart, God's will be done—it is my will : and he then said with great emphasis, " though he slay me, yet will I trust in him !" I asked him, if his faith, in his present condition, was sound and unshaken ? He said, I think so. I then asked him, if he would explain his faith. He then said, in a very audible, clear, and distinct voice,—I expect to be saved only through the atonement, righteousness and merits of my crucified Redeemer—He is the only ground of my justification ; upon this rock my hope of salvation is firmly fixed. My good works and obedience to the moral and revealed law, if worth speaking of, I regard only as the evidences of the reality and genuineness of my faith. This is a true declaration of my faith. God be praised, for he gave it to me, and he will enable me to keep it to the end. I have had it through life, and it has been an inconceivable source of comfort to me, especially in seasons of trial and danger. I retain it now on the bed of death—I die with it—and it is my chief source of consolation in view of eternity, and I feel assured it will sustain and cheer me, in passing through the dark valley of the shadow of death. He said, I am willing to go, but not anxious ; I have objects of endearments here—my wife and my children, they tie me to this world—but my God, I know, " is the father of the fatherless, and the judge of the widows. Is God in his holy habitation, he relieveth the fatherless and the widow." This is my consolation in regard to them : I take it from God's own word, his promises cannot fail, he deceiveth not.

*Saturday, July 11th.*—When I saw him, the lamp of life was nearly extinguished. I witnessed the closing scene. He retained his faith and consciousness unimpaired to the last moment, and died truly the death of the righteous. He expired 17 minutes after nine o'clock, on the morning of the 11th July, 1840. On Sunday, 12th July, the funeral service was read over him in the place of worship at Whiteville, and his mortal remains buried in the interior of Strawberry Chapel, I think in the aisle near the altar.

I give here the essential parts of different conversations which I held with him from time to time, throughout his last sickness. If in any instances I have involuntarily omitted to state the precise language he used, as is no doubt the case, yet *I think*, in all instances, I have stated correctly his sentiments.

#### APPENDIX BY ANOTHER FRIEND.

During the course of his protracted and painful illness, his faith never wavered in the least, and his almost unceasing prayer was, "O my God, suffer me not at my latter end, for any pains of death, to fall from thee." He often lamented, that he had not that vivid foretaste of heaven which he had heard expressed by others, and prayed to be vouchsafed it—however, he would say, that he thought it was natural to him, that he was never subject to violent emotions, all his feelings throughout life had been sober and tranquil. But he knew that his faith was strong—"I know in whom I have believed, and am persuaded that he is able," &c. &c. "I disclaim all righteousness of my own," he would say, "and rely on my Saviour alone for salvation." His humility was great on every point, even on his labors in the ministry. He observed that he had heard of Christian ministers, who could say that they had done *all* they could in their Master's cause, but that *he* could not—that he had left much undone, much that he ought have done; but that if it pleased God to restore him, he would be more zealous, and could preach to the sick and dying more from the heart. When satisfied what was to be the result of his illness, he appeared truly to have made his peace with God, and was almost constantly in prayer, either in secret or aloud. He observed, that even with all the helps of faith, death was a mystery, but a mystery which to him would soon be solved—that were it not a sin, he would almost pray for death, under such dreadful sufferings. Oh! that my Saviour would take me to himself, he would exclaim—come Lord Jesus. His appeals to heaven for relief, were at times heart-rending to his attendants. "Oh God, have pity upon a poor unworthy creature, not worthy of the least of thy mercies—send me relief in one way of other." He begged me to remember, and should he die, for his sake, to bear it like a Christian; that it was my appointed trial; his last earthly thought would be for me—but that, if we could meet in heaven, all would seem as nothing. Within a few moments of his dissolution, I asked him if he was willing to die: his reply was, "perfectly so." I then asked him if he had any fear of death? he said, "I hope not, through Christ." And when his last pangs assailed him, he turned his eyes full upon me—said he, "I am going"—and in a few seconds, his

spirit ascended to his God. His age was 39 years, 10 months and 12 days. Frequently, during the last night of his life, he exclaimed, "Lord Jesus, receive my spirit—better is it to depart and be with Christ."

I have thus put together the few remaining incidents of the last hours of my \_\_\_\_\_. I have made no comment, leaving it to some abler pen. I cannot however withhold the prayer, Oh that my last end may be like his—for the end of *that* man was *peace*.

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#### NOTICES OF NEW PUBLICATIONS.

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*Preaching the Gospel: A Charge, delivered to the Clergy of the Protestant Episcopal Church in the State of Tennessee, at the Twelfth Annual Convention of the Diocese, held at La Grange, Tenn., on Friday, May 8th, 1840. By the Right Rev. James Hervey Otey, D.D., Bishop of the Diocese of Tennessee.*—Against some of the most discriminating—the best read in holy scripture and in "ancient authors," and the holiest of divines, both in this and other countries—against men who both knew what the gospel is, and were too honest to keep it back—too pious not to teach it in all its clearness and fullness, the charge has been made, that they did not preach the gospel. And by whom? By men, who, if they know the whole scope of that blessed gospel, certainly do not prove that they do by their publications; and who, if they are sincerely pious, are not remarkable for the extent of their information; for their well balanced judgment or for the predominance in their conduct and teaching, of the understanding over the imagination and the feelings. We are glad, therefore, to be told, and by one learned in scripture and in works which "help to the knowledge of the same"—by a judicious and holy man—what, as he understands it, is to preach the gospel. We agree with him in the main, and do not doubt that we should without any qualification, if were sure that we understood a few of his expressions, and if his ideas, which are sometimes given rather as hints, were fully carried out.

He does not hold to the notion that preaching the gospel consists entirely in delivering sermons; whereas, reading the word as we do in the lessons, and in the commandments, and catechising and teaching by the ordinances, are only different modes of preaching the gospel. "It is, (says our author) in general, to proclaim its doctrine and to administer its sacraments. And this, from the commission of Christ to his Apostles, and from their uniform and unvarying practice under that commission, so far as the testimony speaks, appears so obviously plain, that it is wonderful that any countenance should ever have been given to the present wide-spread and pernicious error, that the sacraments of Christ's religion may be safely dispensed with. But to be more particular, I remark, that to preach the gospel, is, in the first place, to exhibit to your hearers the evidences of its truth; that it is, what it purports to be, a revelation of God's will to mankind, imparting to men a knowledge of his character and purposes, and of the worship and duty he expects from them." Secondly, "We have to show our hearers that man by nature is corrupt—that he is very far gone from original righteousness,

and is of his own nature inclined to evil, "so that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God." Thirdly. "This brings us to consider another most important subject connected with the preaching of the gospel, viz., *Justification by faith*. The question, "how can a man be just with God?" presses upon our consideration with deep and solemn interest, under every aspect in which we can view man's condition." Fourthly. "To preach the gospel, is to set forth the provision which God has made for the renewal of the heart by the work of the Holy Ghost. *Justification by faith* does not meet all that man's condition calls for. He is laboring under the palsy of a spiritual disease, and if you procure for him pardon only, it will not avail to make him happy. He is not only shut up in prison, but he is even so sick that he cannot come forth. He must be delivered from the power of that leprosy of the soul, which has infected his whole spiritual nature. He must not only be "washed and justified," but also "sanctified," or the necessities of his case are not met." Lastly. "Let me remind you, brethren, of the necessity and importance of exhibiting clearly the connection between these fundamental doctrines, and the sacraments of the Church. It has pleased God to annex his grace to the faithful use of the ordinances of the gospel; and being ordained by Christ, they are said to be of divine institution or appointment. No man may, therefore, safely dispense with their use, unless by the providence of God he be placed beyond their reach." \* "We may challenge the production of that passage in holy scripture, wherein a promise of grace or salvation is given to fallen man, which is not limited to the previous condition of his becoming a member of Christ's visible Church. Union with this one body styled the spouse or bride of Christ, and often designated by other titles equally significant of its unity or individuality of character, is one of the plainly marked and well-defined characteristics of Christian discipleship. Insomuch that as we could not regard him who should be guilty of immorality or crime, as united to Christ by a true and living faith, although a partaker of sacraments; so neither would we consider him a disciple of Christ, no matter what his professions, who should wilfully and deliberately reject the sacraments of Christ's religion. In short, he that hath no need of ordinances as means of grace, hath no need of Christ. Christ and his cross have become to him of none effect. The faith of the gospel—and the obedience of the gospel, in the Church of the gospel, furnish the great outlines of the duty with which you are charged as the ministers of Christ. Whenever you proclaim justification by faith and sanctification through the Spirit, as the unalterable terms of the gospel, never fail to point to the Church and its ordinances, as the appointed means to assure penitent sinners of an interest in these priceless benefits. And if any blame your zeal for the honor of God's Church, and charge you herein with bigotry, be this your answer to them, in the words of the holy Apostle, "Whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause." A counterfeit imitation of the gospel has sprung up and is prevalent in our day, which substitutes excitement of feeling for obedience, and gives peace independently of the faithful use of the appointed means of grace and salvation, which are to be had in the Church and not out of it. Hence, in many parts of the country,

the ordinances of religion have fallen into lamentable negligence, if not total disuse. Hence, the vast majority of the population are actually unbaptized. Hence, the question sometimes propounded to you, "Is baptism necessary to salvation?" and this followed by another, "What virtue is there in sacraments?" and this by a third, "May not man be saved out of the Church, as well as in it?" I need not say to you that such questions imply, on the part of those who ask them, the existence of sentiments little, if any, short of a direct avowal of rebellion against God; and I charge you before God and his Church to "banish and drive away from your flocks all such erroneous and strange doctrines contrary to God's word."

We wish we had room for his excellent discriminating remarks on *total depravity*, as distinguished from "being very far gone from original righteousness," and on means of grace being not the "procuring cause," but pledges and assurances of the "Divine favor and gracious goodness," given, as teaches the Confirmation office, "to certify" men of the same, as Bishop Dehon says in his sermon on Confirmation: "In nothing has our heavenly father more affectingly commended his love to us, than in his care to *assure us of it*." The power of the argument deduced from the contents of the Bible, and its influence on the true convert, is well set forth, as are the reasons in favor of preaching often on the "Evidences of Christianity."

May we not be permitted to express a wish, that something had been said about the conditions of salvation, (we are sure there was no scruple as to the use of the word condition) and to remark, that always regarding the internal argument as more influential, (we mean the argument for Christianity insisted on by Jenyns; by Paley, in his *Horæ Paulinae*; and by Verplanck)—then *that* from external evidences, which is wholly used by Chalmers, and some others. We cannot entirely acquiesce in the remark, that "its internal evidences, however important to be insisted on, cannot be made to bear with impression and effect upon minds not satisfied as yet, upon the question of the authenticity and genuineness of the records of our faith." But this is a small matter. The Charge is well worthy of deep study and general circulation.

*An Address, delivered May 21, 1840, in Easton, Md., by Henry M. Mason, D.D.*—It is concise but comprehensive, written (as are the productions in general of the same Reverend gentlemen) as a learned and discriminating intellect and feeling heart only could write—with spirit, and in fine taste. We are glad to have the opportunity of placing on our pages this valuable summary of Christian truth, towards the conclusion of which, the author rises to eloquence. "Are we at any time demanded, a reason of the faith that is in us? Is it asked, whence came this wide-spread ruin, this fallen condition of a world once perfect as it came from the hand of its maker? Our answer is: *By sin*. Who brought this curse into the world? Our answer is: *By one man*, the first more pure than the brightest of all his descendants, *sin entered into the world, and death by sin, and so death*, with all its dread array of issues, *passed upon all men*. Who shall achieve salvation from this curse? Our answer is: *No man may deliver his brother nor make an agreement with God for him*. *Christ hath redeemed us from the curse; being made a*

*curse for us.* The people of God, have been purchased with *his own blood.* In this process, is the perfection of the divine attributes impugned? Our answer is: *Mercy and truth are met together; righteousness and peace have kissed each other.* Is man, unchanged from sin, the passive recipient of salvation? Our answer is: *We are to work out our own salvation, though it be God that worketh in us to will and to do.* By what inward operation? Our answer is: Even by that blood-bought Spirit of the same Jesus, *which witnesseth with our spirit to our change of nature according to our holiness of life.* How are these truths given and perpetuated to man? Our answer is: Through the process of revelation age by age; *through those Scriptures which make us wise unto salvation*, of which that sacred body, whose head Christ remaineth for ever, is the faithful keeper and witness, invested with authority from on high, *the pillar and ground of the truth.* Are there commissioned agents in the body, whose special office it shall be to preserve the divine deposit of truth, and transmit it through successive ages? Our answer is: There are those who, *as the Father hath sent the Son, so hath the Son sent them*, to perpetuate and to apportion their own powers, *even to the end of the world*, to be, and to create ambassadors, *as though God did beseech a sin-blasted but redeemed world, Be ye reconciled to God.* Are there signs and pledges of this election of grace, and of the holy hopes which are bound up in these truths, and this display of the divine philanthropy? Our answer is: *As oft as ye eat the bread and drink the cup of the commemorative sacrifice, ye do shew forth the Lord's death till he come; or else ye have no life in you;* though imparted, when, *born of water and the Spirit*, ye entered the kingdom of heaven, *in the name of the Father, and of the Son, and of the Holy Ghost.* And all this to be productive of what end? Our answer is: Transcendently glorious, and gracious, and eternal. Restored to the likeness that was lost, the saints of God, rising from the gloom of the grave, the darkness of death dispersed, shall awake to that which is not given to mortal eyes to see, to mortal ear to hear, to mortal heart to understand; to die no more, to sin no more, to sorrow no more; their feet to tread those silver mountains whose vision is of boundless love; their hands to grasp the holy horns of that golden altar before Jehovah's throne, whose victim is the *Lamb slain from the foundation of the world*; their lips to quaff that bowl of bliss which is from God's own hand; their light to brighten from that sun which never goes down; their song to rise from that living chorus, which, in the voices and the viols of angels and archangels, swells the arches of the skies; and their hearts to beat with no pulse but of that *joy which is unspeakable and full of glory.*"

Here is the substance of what holy scripture, and the "sense of the natural decency of things," teaches, as to an important point. "We welcome the great men of the earth with more prepared entertainment. For their sakes we adorn our abodes, and think we do them honor. It is an impulse of our nature. It is universal. And shall there be no witness to the world, of his Almighty, whom we outwardly honor with the chiefest of outward things, as being of all himself beyond compare the chiefest! Ours it may not be to rear the gorgeous temples of the east, or domes swelling their vast proportions to the skies; but ours it is, to rear what house is dedicated to the Most High, according to the

wealth and weal with which his bounty hath filled our own. More than this he requires not at our hand, less than this is there a man among us deems it meet he should receive?"

Touching is this peroration—"In virtue of that sacred office which I bear, and in the deep emotions of a heart, whose richest chords of love you have taught to move, I invoke on you, beloved people, whatever of earthly or supernal blessing it is with infinite mercy to bestow; and may you of the great Shepherd be the special care, till through this earthly, he leads you to his heavenly fold."

"*Journal of Christian Education.*"—It would be a mistake to suppose that this periodical, which had its origin in a Sunday-school Magazine, had reference only to Sunday-schools. It should be taken and read and re-read by every parent, sponsor, guardian of the young, and teacher. We are more and more instructed and gratified and stirred up by each succeeding number; and our extracts would be many and long, did we not prefer that our readers should read the whole, and all of them subscribe for the work. In the July number we invite attention particularly to Bishop Doane's remarks on diocesan and parochial schools—to his high recommendation of St. Paul's college at Flushing—to the impressive and comprehensive resolutions of the New-Jersey Convention on "Baptismal education"—and to the judicious rules for the parochial school at Princeton, one of which is a good specimen—"The school headed by its teacher shall attend all service of this Church which is held by day-light."—May the day not be distant, when in this, and all the dioceses, there shall be a college and many schools conducted by members, and in conformity to the principles and usages of our Church. Such a measure is indispensable for the protection of truth, as we understand it, from infidelity, heresy, and schism. Do you whisper sectarianism and illiberality? Carry your objections to every denomination of Christians, for they all have their schools, or would have them if they could—to the proselyting infidel and self-styled liberal, for they too have their schools, richly endowed, and zealously conducted.

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### SELECTIONS.

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#### CHRISTIAN EDUCATION.

*Extract from Bishop Brownell's Address to the Convention of Connecticut.*

"It may be the duty of the Church to provide suitable institutions, and means of instruction for the nurture of her youth, but it is obvious that the chief responsibility, in this matter, rests upon parents. Acting under this responsibility, it will be their primary duty to commend their infant offspring to God, in prayer, and to cause them to be incorporated into his family and household, by the Sacrament of Baptism. In this new relation they become 'members of Christ,' 'children of God,' and 'inheritors of the kingdom of heaven.' In this relation they ought steadily to be regarded by their parents; whose duty it is to see that they are brought up 'in the nurture and admonition of the Lord.' The

children themselves, too, should be instructed in the nature of this covenant relationship, as soon as they are able to comprehend its import, and should be thoroughly grounded in all the duties and benefits which result from it. I fear, Brethren, that parents are often sadly deficient in this matter. I fear that the positive institutions of the Gospel, are too often but lightly esteemed, and that the sacrament of Baptism, especially when administered to infants, is regarded as little better than an unmeaning ceremony. Hence we sometimes see parents, who are themselves professors of religion, who appear to entertain no just conception of the Christian character of their children; who regard them much as though they had never been baptized, and in a condition but little different from that of the heathen, till they shall become the subjects of some special religious excitement. These sentiments were not learned in the Church, to which we belong; and they are very different from the course of discipline and nurture which she has provided for her children. There are parents who entertain juster views on this subject, but who are, nevertheless, too much disposed to delegate to others, a duty in which they ought to take a primary part themselves. Since the general establishment of Sunday Schools in our country, I fear it has become a growing fault with parents, to transfer to the Sunday School teachers, the entire religious instruction of their children, and feel themselves exonerated from the duty. But this is not in conformity with the injunctions of Scripture: 'Thou shalt teach my commandments diligently unto thy children; and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' Besides, he who neglects this duty, foregoes one of the most interesting bonds which can secure to him the affections and the respect of his children. In confirmation of this sentiment, I may appeal to every person present, who has ever been taught the Catechism from the lips of an affectionate mother, or whose childhood was disciplined to the reading of the Scriptures, in expectation of the parental commentary. I regard Sunday Schools as a most valuable auxiliary, in carrying forward the religious instruction of youth;—no less salutary, indeed, to the teachers than to the children; but neither the parent, nor the Pastor, should relinquish the proper portion of the duty, which Divine Providence and the Church have specially confided to their charge.

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"In a very large portion of our community, the business of education is concluded at the District School. But the comparatively few who proceed from these primary Schools to the Academies and Colleges, are destined to fill the learned professions, and most of the other influential stations in society. With regard to this portion of our youth, the question now before us recurs, under a very different aspect. The time usually spent in these institutions—say from thirteen years of age to twenty, constitutes the most interesting and critical period of their life. It is during this period, that the characters of men, and especially their religious opinions, generally takes their bias and direction. It is during this period, too, that external influences, are most potent in their operation. And these institutions are, of all others the places where such influences are the most powerfully concentrated. The young man's Academy, or his College, is his oracle. The public sentiment which

prevails in it, is almost irresistible in its influence. I ascribe no proselyting spirit to professors and instructors. In general, they are far removed from any such imputation. But if their characters are such as to command the affection and respect of their pupils, their opinions, on all questions concerning morals and religion, are attended with an indirect influence, far more effective than any of the arts of proselytism. There are generally youthful zealots, too, connected with such institutions, who are not backward in making these opinions known, and in fostering their effects. The result generally is, that the young man embraces the religious views of the institution in which he is educated. In any event, he will not think any opinions decidedly erroneous, which are held by instructors, whose judgment he so highly respects, and whose characters he so greatly admires. In this view of the case, I hesitate not to recommend to every Episcopalian, who wishes to give his son a liberal education, and desires him to abide by the faith in which he was reared, that he fail not to send him to an institution under auspices favorable to his own religious sentiments. This, indeed, is the practical conclusion to which all the denominations in our country have already arrived.

It is only within the last few years that Episcopalians have established any of these institutions of the higher grade. Their weakness for a long time prevented this consummation, and it was subsequently retarded by a mistaken liberality. But we have now well established Colleges, in several of the Dioceses. In this Diocese, a new Episcopal Academy has been erected in Newtown, with very favorable prospects of success; and the well established Academy at Cheshire is conducted in such a way as to ensure the general confidence. Washington College, at Hartford, is already remunerating the Church for the liberality which was put forth for its endowment. Every year its graduates are now coming forward to minister at the altar, or to fill the other professions of life, with usefulness and honor. With a beautiful location and eligible buildings; with all the essential means of instruction; and with an able and devoted Faculty, it is well deserving of the entire confidence and support of the Church."

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#### LETTER

From the Students and Instructors of the High School of Virginia to Bishop Chase.

*Right Rev. and Dear Sir,—*

The Students and Instructors of the High School at Howard, feeling the deepest interest in the measures, adopted for laying the foundations of Christian Education and Christian principles in the West, beg you to accept the enclosed donation to Jubilee College, as a slight token of their sympathy and regard.—It is a small sum: raised by a trifling effort of self-denial, during the season of Lent; an effort, however, for which we find ourselves more than richly compensated by the luxury of being allowed to express our sympathy in the glorious cause of Christian Education. We beg leave to offer it, then, as a slight proof, that we appreciate those religious blessings, which we ourselves enjoy, and that we delight in seeing the same advantages extended to others.

And allow us, at the same time, to tender our thanks for the exertions, which you Sir, are making, to establish true godliness as the corner-stone, of that fabric of Society, which seems destined sometime to fill up the mighty valley of the West. We feel that the cause is as difficult as it is honorable; we know that the laborers in it must be *men*, and men of strong hands, and stout hearts, and eyes fixed on Heaven; and we thank God, that there are found those, who do not shrink from the task, who are willing to toil in a work of patriotism, which a Roman might have envied;—and who dare set an example of self-devotion, which cannot but render our blessed religion itself dearer to its friends, and brighter in the eyes of its enemies. It is not the least of the privileges, we enjoy, that we are permitted to witness examples of such Christian devotion; and we shall be more than happy, if you accept this small token, as a pledge, that our hearts beat in sympathy with heroic Christian achievements, and that we feel for those who act, though we are not yet in a condition for acting ourselves.

With sentiments of profound esteem and veneration, we are,

Right Rev. Sir,

Yours, respectfully,

THE MEMBERS OF THE HIGH SCHOOL OF VIRGINIA.

Howard, June 20, 1840.

ANSWER

*To the Students and Instructors of the High School of Virginia.*

Very Dear Friends,—Your letter of the 20th inst., enclosing a check on the Bank for \$80, was duly received through the hands of your worthy principal, the Rev. Mr. Pendleton.

On behalf of the many thousands whom this sum will conspire to educate, I do most heartily thank you and entreat the Divine Being to be gracious unto you, and to fill you with all spiritual benediction and grace through Jesus Christ our Lord.

Lest I be supposed to take unto myself any praise for the achievements which you mention, I wish distinctly to be understood that I feel myself altogether unworthy of it. If the children of Zion towards the setting sun have been, or will be, benefitted by the founding of two Institutions on Christian principles, so as to spread the light of the gospel to unborn millions, let God receive the glory: and let man tremble and adore.

As to your sympathising so kindly with me in the sufferings inseparable from such a work, I have great pleasure; for, it proves that we belong to one body whose members all have one common interest—one head, and are quickened by one spirit—weeping, as well as rejoicing together.

Go on then, young men, in the path of love and Christian sympathy. Continue to take up and to bear the Cross of the blessed Redeemer even now, in the days of your youth; and by every reasonable act of self-denial be prepared to cheer the laborers already in the field, especially those who have toiled long and are ready to faint. To such bring your offerings of love, a little water and a morsel of bread to eat, for those who are hungry and thirsty in the sultry glebe.

Go on, beloved youth, in the ways of well doing till that blessed time for the Church which you seem to anticipate with such affectionate solicitude—the time when you yourselves will be called and ordained to go forth to labor in the Lord's vineyard—to spend and be spent for the glory of God in the salvation of many souls.

That God may crown your endeavors with his blessing; and that none of your labors be in vain in the Lord, is the prayer of your grateful and faithful servant in Christ,

PHILANDER CHASE,  
*Bishop of Illinois.*

*Alexandria, (Va.) June 26, 1840.*

#### CREATION OF MAN.

"When the Almighty was about to create man, he summoned before him the angels of his attributes, the watchers of his dominions. They stood in council around his hidden throne. Create him not said the angel of Justice, he will not be equitable to his brethren: he will oppress the weak. Create him not, said the angel of Peace, he will manure the soil with human blood; the first born of his race will be the slayer of his brother. Create him not, said the angel of Truth, he will disgrace my sanctuary with falsehoods, although thou should stamp on his countenance thine image, the seat of confidence.

"So spake the angels of the attributes of Jehovah, when Mercy, the youngest and dearest child of the Eternal, arose, and clasping his knees, Create him, Father, said she, in thy likeness, the darling of thy loving kindness. When all thy messengers forsake him, I will seek and support him, and turn his faults to good. Because he is weak I will incline his bowels to compassion, and his soul to atonement. When he departs from peace, from truth, from justice, the consequences of his wanderings shall deter him from repeating them, and shall gently lead him to amendment.

"The Father of all, gave ear, and created man—a weak, faltering being, but in his faults the pupil of mercy, the doer of active, ameliorating love.—Remember thine origin, oh, man! when thou art hard and unkind to thy brother. Mercy alone willed thee to be—Love and Pity suckled thee at their bosoms."

#### MISSIONS.

From Bishop Onderdonk's Missionary Sermon in 1829.

And in presenting motives for the love of Christ to operate in the line of missionary effort, it is by no means necessary to roam far away. The spirit of missions, justly ranked among the most genuine fruits of the gospel, by no means requires distant arguments in its favor. We need not search abroad for motives to its due value and full adoption. Let there be a just appreciation of the blessings of the gospel, let the true love of Christ be stirred up in the heart, let the value of souls be duly estimated, let the character, the duties, and the benefits, spiritual, temporal, and eternal, of the Church of Christ, be owned and felt as they should be, and the cause of missions will find pleas at home more than enough to interest all the heart, and all the soul, and all the strength. If the alarming facts that hundreds, and thousands, and tens of thousands,

of our fellow-citizens, depend yet on missionary labor for the temporal and spiritual blessings of the gospel; that much of the infidelity, the heresy, and the wild, disorganizing, and destructive fanaticism, which, in no small portions of our country, are sapping the very foundations of the gospel, and of the dreadful influence on social and political welfare, of vice and immorality, can be effectually counteracted only by missionary enterprise; and that brethren of our own household of faith, mourning over their destitution of religious privileges, with which, in older portions of the country, they once were blessed, can have them restored only by our active sympathy in sending among them, through missionary labor, the services and ordinances of their Church—if, I say, these facts are insufficient to warm our hearts, and call forth our energies, in the cause of missions, we may well fear that our sensibilities on the subject partake rather of the romantic character, which requires the constant stimulus of an interested *imagination*, than of that true love and devotion to the cause of Christ, which builds all warmer feelings on *an understanding governed by the honest truth*. It may be pronounced an unmerited imputation on the holy cause of missions, to assert, or directly or indirectly intimate, that its due appreciation requires arguments drawn from distant regions. No brethren, strong, deeply interesting, most sensibly touching, as those arguments may be and are, they are not necessary. Enough, (would to God there were not half so much!) enough, and more than enough, there is at home, to stir us up to the holiest and warmest emulation in this best of causes. Let justice be done to arguments hence arising, and all that the love of Christ, and the love of the Church, and the love of souls, demand in their favor, be yielded, and nothing more is wanted, to invest the spirit of missions with its most powerful claims on the affections and the energies of our nature.

Citizens, do you value the best interests of your country, the blessings of social and civil order and fidelity? Exert the utmost of your ability to set up in every part of it that hallowed candlestick which will bear, for general diffusion, the inestimable blessing, reaching every grade and sort of human welfare, of the light of the glorious gospel.

Christians, do you own and feel the value of your religion? Provide largely and liberally for extending its influence among the destitute.

Convicted and converted sinners; have you found comfort under the grievous remembrance, and relief from the intolerable burden, of your sins? O! pity those whose sins still rest, in all their enormity upon them; and in whose blindness to their spiritual danger, no light springs up for their conviction, except you send it, through the medium of missionary labor. Pity, too, the smitten heart which owns and feels, and sinks under, a sense of sin, but has no resource for effectual gospel comfort, save in missionary kindness.

Afflicted Christians, who have experienced the strong consolations and supports of the gospel amid the trials and troubles of life; remember the multitudes of fellow sufferers who have not your refuge in the world, the worship, and the ordinances of that gospel; but must go on their way in sorrow and in sadness, unrelieved by the light which brought your comfort, and enkindled joy, even in the midst of all your grief.

Churchmen, who rightly appreciate the character of your Church; show that you love it, by such efforts as are demanded for the due exten-

sion of its borders and its influence. Professions are an *easy show*, but deeds are a *substantial proof*, of principles. Christ loved the Church, and therefore gave *himself* for it. You profess to love it. What will you give? For that to which we are truly attached, we will gladly make sacrifices and efforts. To what we sincerely value, we will liberally and cheerfully contribute. And if there are those to whom, on the present occasion, an especial appeal should be made, it is to the professed strong friends of these peculiar and distinctive principles of our Church, in which we think we see its fairest claim to superiority among Christian communions in fitness for the character of being a candlestick for bearing God's own light in all its purity and brilliancy. Very fair and reasonable is it, to make the grade of effort and contribution in behalf of the Church, the test of sincere devotion to its cause. Be that test now applied, in the fear of God, and with a full sense of responsibility to Him, and a just estimate of duty to the Church.

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#### ANECDOTE OF BURNS.

“ I well remember, (says the Rev. Henry Duncan, in his ‘Philosophy of the Seasons’) with what delight I listened to an interesting conversation, which, while yet a schoolboy, I enjoyed an opportunity of hearing in my father’s manse, between the poet Burns and another poet, my near relation, the amiable Blacklock. The subject was the fidelity of the dog. Burns took up the question with all the ardor and kindly feeling with which the conversation of that extraordinary man was so remarkably imbued. It was a subject well suited to call forth his powers; and, when handled by such a man, not less suited to interest the youthful fancy. The anecdotes by which it was illustrated, have long escaped my memory; but there was one sentiment expressed by Burns with his own characteristic enthusiasm, which, as it threw a new light into my mind, I shall never forget. ‘Man,’ said he, ‘is the god of the dog. He knows no other; he can understand no other; and see how he worships him! With what reverence he crouches at his feet, with what love he fawns upon him, with what dependence he looks up to him, and with what cheerful alacrity he obeys him. His whole soul is wrapped up in his god; all the powers and faculties of his nature are devoted to his service; and these powers and faculties are ennobled by the intercourse. It ought just to be so with the Christian; but the dogs put the Christian to shame.’ ”

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#### POETRY.

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(SELECTED.)

#### VALUE OF THE SCRIPTURES.

O child of sorrow, be it thine to know  
That scripture only is the cure of woe!  
That field of promise, how it flings abroad  
Its perfume o’er the Christian’s thorny road!  
The soul, reposing on assur’d relief,  
Feels himself happy amidst all her grief,  
Forgets her labor as she toils along,  
Weeps tears of joy, and bursts into a song ?

COWPER.

FOR THE GOSPEL MESSENGER.

## LINES ON THE DEATH OF THE REV. EDWARD THOMAS,

RECTOR OF ST. JOHN'S, BERKLEY.

"Sorrowing most of all that they should see his face no more."

There's a voice of wailing! some being belov'd,  
From his earthly home has by death been remov'd!  
And Zion in sorrow is bowing her head,  
The shepherd she valued now lies with the dead.

His people are weeping! the Pastor who came  
With mildness to bless in their Saviour's dear name,  
Has gone to the tomb—all his labors are o'er.  
His face shall be seen in their circles no more.

No longer his accents shall fall on the ear,  
In sweet exhortation, or deep, fervent prayer!  
No longer the suff'ring his kindness receive—  
Nor sinners be urg'd to *love, hope and believe!*

He has gone to his rest—the saint's holy rest—  
Where no mourning, no care, no sin can molest:  
His work he has done—and 'twas faithfully done—  
"The crown, and the palm, and the robe" he hath won!

At his post he has fallen—not with his sword  
Idly placed in its sheath—the call of his Lord  
Found the warrior in arms, seeking Christ's foe,  
And striving his kingdom of sin to o'erthrew.

His pale, fragile frame, so long harrass'd by pain,  
In the tranquil sleep of the tomb shall remain,  
'Till 'tis called by the trump in vigor to shine,  
When cloth'd with a form in the likeness Divine!

Extatic exchange! from such trial and wo,  
From sadness, and weakness, and anguish below,  
His spirit has soar'd to those regions of light,  
Where God reigns in glory ineffably bright.

Yes, his voice is mute—never more shall he speak,  
To warn his dear flock their salvation to seek;  
No more from the gospel will solemnly show  
What awful destruction th' unrighteous shall know!

No more shall his prayer of devotion arise  
From earth's feeble altar—yet still in the skies,  
Looking back on his fold, he asks of his God  
Safely to lead *them* o'er the path he hath trod.

He pleads for their souls to their Saviour who died,  
That they in true faith and pure love should abide;  
That none *He* consign'd to his Pastoral care,  
Be found with the lost in the realms of despair.

He slumbers in peace! no dark eypress shall wave  
With low mournful sound o'er his cold, silent grave.  
No noise shall disturb him—not even a bird  
Spread wing o'er his urn, nor its warbling be heard.

At the foot of the shrine, where often he gave  
The cup of salvation to those he would save,  
His body reposes—a fitting abode  
For one who so humbly hath walked with his God.

Ye careless! ye thoughtless! come pause at this spot,  
Nor let those bless'd truths which he taught be forgot;  
And oh! if you would meet him in joy on high,  
Remember his precepts, and learn *how to die!*

Weep not ye sad mourners! the gem *ye* have lost,  
Is beaming in brightness 'mid *Christ's* holy host—  
Nor grieve that he waits round his Master's high throne!  
*Your jewel* is set in the Saviour's own *crown!*

For when ye shall put your "immortality on,"  
And go to the land where he in glory hath gone;  
His beatified spirit while shining afar,  
To the Haven of Peace shall be *your* beacon star!

Yes, he has gone to his rest—the saint's holy rest!  
To reap his reward 'mid myriads of the blest—  
His earthly work he has done, most faithfully done,  
And the palm of the Victor most nobly hath won!

M. G.

Charleston, July, 1840.

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### RELIGIOUS INTELLIGENCE.

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*Episcopal Journal.*—Extracts from it.—June 23—26. Attended the meetings of the Board of Trustees, and the examination of the students of the "General Theological Seminary," of our Church at New-York. July 8.—Received for missions within the diocese of South-Carolina, from the Rector on St. Helena's Island, \$45; had previous to my consecration, received for the same object, from the Rector at Claremont, \$15. July 12.—Fourth Sunday after Trinity, preached at St. Michael's (text, 2. Thess. iii, 1,) and administered the "Holy Communion," assisted by the Rector. July 14.—Consecrated "St. John's Chapel" in Hampstead, and preached (text, psalms 132—15.) July 22.—Received for Missions within this diocese, \$50, from St. Philip's Church. July 25.—Festival of St. James, held Divine service, and delivered a lecture at Walterborough, on "the completeness of the *instruction* provided by the Liturgy. July 26.—Sixth Sunday after Trinity, at the Church in Walterborough, held Divine service and preached both in the forenoon and afternoon, (texts, Gen. iii., 19, and Matt. xvii., 4.) July 27.—At St. Paul's Church, Summerville, held Divine service, and delivered lecture the first, on the "order of Confirmation" set forth in the Book of Common Prayer.

*Protestant Episcopal Female Bible, Prayer-book, and Tract Society.*—The anniversary meeting was held on Whitsun-Tuesday last. Present four of the Clergy, and several ladies. The report states: "The amount of distributions has been, 79 Bibles, 39 Testaments, 387 Prayer Books, 6033 Tracts. Virginia, North-Carolina and Alabama have received of

of these, as well as the upper parts of South-Carolina, through the instrumentality of the General Missionary, appointed by the Society for the Advancement of Christianity, who has thus been greatly aided in his extensive and useful efforts, in parts of the Diocese, filled with the prejudices of ignorance against the faith and worship of our Church. The sales have been, 3 Bibles, 12 Testaments, 47 Prayer Books, &c." The amount received during the year was \$409—the balance unexpended is \$126. The report justly and interestingly remarks: "In all our proceedings, unless we invoke the Divine blessing, we go forth to make brick without straw, and might as well decline the fruitless toil; and if we may claim the favor of God, we must be jealous of his honor, lest he abhor that solemn meeting, whose pervading spirit is neither cold nor hot—whose members "take his name in vain," wearing the livery, and occupying the field of his service, yet reposing upon their arms, while there remaineth so much land to be possessed, so many adversaries to be subdued." \* \* \* \* "Our master gathereth not indeed where he hath not sown, but he requires that his servants should trade industriously with the talents he has given them; and as it is of his only gift that they do unto him laudable service, so will not his continual help be wanting to their faithful efforts—he will give the increase, some thirty, some sixty, some an hundred fold, that when he cometh and reckoneth, he may receive his own with usury." The proposal to make a donation to kindred Societies, would not be consistent with the first article of the Constitution, and it seems to us inexpedient, inasmuch as the field for distribution of good tracts and prayer-books is so wide in our diocese.

*St. John's Church, Hampstead.*—It was consecrated by the Bishop of the diocese, being his first Episcopal act, on the 14th July, the sentence of consecration being read by the Rector of St. Paul's; morning prayer by the Minister of the Chapel; the lessons by the Rector of St. Michael's; the sermon by the Bishop, (text, psalm 132: 15,) and the Holy Communion administered by him, assisted by the Minister of the Chapel. A collection was made for the benefit of the Chapel, amounting to \$94. The congregation was large, but there were present very few of our lay brethren. The following was the sentence of consecration:

Whereas, the success which, under the blessing of God, "without whom nothing is strong, nothing is holy," has attended the institution of St. Stephen's Chapel, has encouraged the "Charleston Protestant Episcopal Domestic Female Missionary Society," by which it was founded and has been long fostered, to attempt the erection of a second Chapel under the same direction, for the same pious and benevolent purposes, and with the same restrictions, as set forth in the "Sentence of Consecration" under date March 18th, 1824, of the said Chapel, and again in the "Sentence of Consecration" under date November 24th, 1836, when the same was rebuilt, the former building having been destroyed by fire.

And whereas, the large and increasing population of the suburbs of Charleston, made it expedient that the Chapel should be placed *there*; and a lot of land in the village of Hampstead, purchased in July, 1831, by the Society above named, and used in part as a cemetery, was deemed

an eligible site for the same.—And whereas, another lot of land contiguous to the former, was also purchased in April, 1839, by the Society, with the aid of several individuals, for the convenience of the said Chapel, and it may be at some future period of erecting a school thereon in which youth may be educated in conformity to the doctrine and worship of the Protestant Episcopal Church;—and

Whereas, this pious and benevolent work, by means of contributions from members of the Society above named, and from other persons, the most of them resident in Charleston, has been brought to a happy consummation (the corner-stone was laid with prayer by our late revered and beloved Bishop in April, 1839,) and the said Chapel is now finished and appropriately arranged and furnished and whereas, "The form of Consecration of a Chapel," has been this day complied with.

Now, therefore, be it known to all men, that from and after the date of this instrument, this house under the title of "St. John's Chapel," is made sacred, and separated from all secular uses whatever, as a place for prayer to God the Father, the Son, and the Holy Ghost; for "the administration of the sacraments and other rites and ceremonies of the Church," and for instruction in truth and duty as set forth in the Holy Scriptures, and as expounded in the Liturgy, articles and other formularies, and in the constitution and canons, of the Protestant Episcopal Church in the United States of America, and for the benefit of the souls of those poor persons who may be gathered into it as a congregation, by the minister or ministers of the said Chapel, and who shall occupy their sittings free from all pecuniary charge whatever. Given this 14th day of June, (it being the anniversary of the Society above named, the founder and the patron of this excellent charity,) in the year of our Lord, 1840. The Rev. Paul Trapier being the Minister of St. Stephen's and St. John's Chapels, the Rev. Cranmore Wallace being the assistant Minister,—the Rectors of St. Philip's, St. Paul's and St. Michael's Churches, being the Trustees of the property—the Rectors of St. Philip's, St. Paul's, St. Peter's and St. Michael's being the "Executive Committee," by whom, on nomination by the "Ecclesiastical authority," the Missionaries are appointed, and the secular concerns of the Chapel being committed to a Board of Directors (seven in number,) of the charitable Society above named.

*Bishop Chase.*—In Philadelphia he has received \$2,407, of which two-thirds was from a single individual. "The Banner of the Cross," thus notices a sermon by the Bishop, delivered on the 12th July:—"The venerable preacher drew a striking portraiture of the religious destitution of the West; and the necessity of making an immediate effort to remedy the evil, by founding institutions in which secular, shall be based upon Christian knowledge, was strongly urged from considerations of patriotism, and selfish curiosity, as well as from the higher motive of imperative duty. We were glad to learn that the mission of the Bishop in behalf of Jubilee College had not been wholly unsuccessful; the subscription was began in Natchez by individuals who had been his pupils when a missionary in Louisiana more than thirty years ago, and the amount thus far secured is about \$20,000—two-fifths only of the sum required. His friends in England are still mindful of him, and the

Bishop mentioned in the course of his sermon, which was founded on the text, *the Lord will provide*, that three hundred and seventy-seven pounds sterling had recently been remitted from that quarter. As a commencement of operations he has purchased between three and four thousand acres of the best land in Illinois; a part of which, consisting of luxuriant prairie, is already under cultivation; dwellings have been erected for the accommodation of a teacher and his pupils, and a chapel and school-house, of gothic architecture, has been built of stone, unsurpassed by any edifice of equal cost west of the mountains. The basis of the future college is thus broadly and permanently laid, and funds only are wanting to raise thereupon an appropriate superstructure, and furnish it with men and the apparatus necessary to fulfil the great object of its establishment. The appeal of Bishop Kemper is still before the public, but means are ample for the liberal endowment of both institutions; and if those who call themselves Christians had an enlightened sense of their obligations in this matter, we should see them eagerly pressing forward to cast their gifts in the Treasury, for the promotion of enterprises so intimately connected with the welfare of the country and the extension of the Church. Let it not be said that such applications are too frequent. The bounties of Providence are uninterrupted in their flow, and He asks only a part of what is thus freely bestowed. Men are but *stewards* to whom he has given the power to get wealth, *net* that it may be hoarded in selfish accumulation, to the detriment of themselves and their posterity, but employed in extending to others the inappreciable blessings which follow in the train of Christianity; and to such an appropriation of what is thus briefly loaned, He has been graciously pleased to annex a reward, in the promise that he that watereth shall be watered himself. The spirit of the Gospel is expansive in its influence; those who have imbibed it, justly deem it a *privilege* to be permitted to contribute to the extension of the Kingdom of their REDEEMER; and the sacrifices they are willing to make in this behalf, constitute no inaccurate criterion of the religious attainment which they have made."

*Maryland.*—In the address of the President of the late Convention are the following most impressive remarks: "The touching expression of maternal tenderness so beautifully displayed before the tribunal of the wise king, wherein the true mother entreated that she might sacrifice her possession of her offspring rather than that it should be divided between the claimants, seems to have entered into the spirit of the Church in our day. In the midst of our varied and perplexing difficulties, the language of every heart has been, 'O my Lord, in no wise slay or divide the child.' We shall continue, I am persuaded, during the present Convention, to cherish with fervent prayer, the same sentiment." In his letter to the provisional Bishop, he thus writes: "The Convention, sensible of the Christian solicitude which you have manifested for that portion of the Lord's vineyard, apprise you of the proceeding, that you may join with us in the gratitude due to the Great Head of the church, for having by his grace put it into the hearts of men to place as chief shepherd of the flock, one of so extensive acquirements and sound faith, so self-devoting a spirit, and so pure a life and conversation."

*Tennessee.*—The twelfth annual Convention was held May 6th—9th. Present, the Bishop and seven Clergymen and nine laymen. The journal affords abundant evidence of the self-denying, unremitting labors of the Bishop, (we fear too arduous for his health.) The "Female Columbia Institute is reported to be flourishing. The Rector makes this interesting statement: "Our discipline has steadily aimed at accomplishing its purposes by the gentlest means possible, and in many instances it has wrought the happiest reforms in dispositions that had been previously strangers to self-control. The Rector states with the liveliest interest that in some of these cases the delightful reform was confessedly brought about by virtue of private prayer—first tried, and its blessed influences first experienced, the pupils being members of this household."

*North-Carolina.*—The twenty-fourth annual Convention was held May 13th—18th. Present, the Bishop and several of the Clergy and Laity. There are in this diocese twenty Clergymen and six candidates for orders. We very much regret that the "Episcopal School" has been closed, and its site and buildings will probably be sold, "should wealthy Churchmen in the Diocese, however, be disposed to come forward, as they have the power to do, and save the Episcopal School property, the Convention, so far from desiring to interpose any obstacle in the way, 'would thank God and take courage.'" The Treasurer in his report, remarks, "a balance of \$571 77, will be due to the Bishop, for salary, on the 1st June next, making a deficiency in the fund provided to meet the engagements of the Convention on the 1st June, of 1,179 77. This deficiency has arisen from the inability of the Episcopal School to pay the interest on the loan to them, (unpaid since 10th Feb., 1838,) amounting, on the 1st June, to \$1,058 67. The annual expenses to be provided for, are, for the Bishop's salary \$1800, and contingent charges averaging about \$100. The assessments, according to the scale adopted at the last Convention, cannot be calculated on for more than \$1500. This sum, with the interest on funds invested, if punctually paid, would meet the demands on the Convention. Without this last, the assessments are insufficient, and there must result an annual and increasing deficiency." The Finance Committee remark: "To meet this deficiency, to provide for the due payment of the Bishop's salary, and the other charges of Diocese, amounting to about \$1900 per annum, in future, your Committee acknowledge themselves unable to devise the means, except by an increase of the assessment upon the several congregations, or the repayment of the money loaned to the Episcopal School. The former, they are unwilling to recommend, believing that the congregations are already taxed to the extent of at least their willingness to pay; and that any considerable addition to the assessment would but increase the difficulty of collection, and render the result more uncertain." It appears, therefore, that the "voluntary system" does not equal the expectations of its friends; and we are led to remark it, because there are some few in more than one diocese, who think a fund for the support of the Episcopal office unnecessary, and we well remember hearing a very intelligent and leading member of a diocese, suggesting the expediency of abolishing such a fund on the ground that the people would

always support their Bishop, and feel more interest in him if they supported him, without the assistance of a fund provided by their fathers or their wealthy co-temporaries. Whether in making the loan to the School, (the interest of which the School now cannot pay,) the Diocese of North-Carolina were influenced by the consideration, that a fund was not needed—that assessments annually called for would be fully adequate for the Bishop's support, we cannot say.

The address of the Bishop furnishes evidence of much industry and attention as to all the parishes—so also to those members not connected with any parish, *respecting whom*, he reports sixty-one communicants; baptisms, nineteen infants, seven adults, and the catechising of every baptised child of suitable age.

*Virginia.*—The annual Convention was opened May 20. Present the Bishop, the Assistant Bishop, and a number of the Clergy and Laity. The Diocesan School has commenced under very encouraging circumstances. The following was passed: “Whereas, the religious instruction of our colored population must manifestly appear a subject of the most serious importance; and whereas it is firmly believed every Minister, and master, and mistress, will be called upon to render an account of their stewardship touching this solemn duty, at that day when God, who is no respecter of persons, will judge the world in righteousness; and whereas it is believed this subject has not hitherto received that full attention and interest which it merits and most urgently demands, therefore, *Resolved*, That a special committee, of seven, to be composed of the Bishop, Assistant Bishop, and two others of the clergy, and three of the laity, be appointed to report to the next Convention the most efficient system of oral religious instruction, both public and private. *Resolved, also*, That if deemed necessary, they report who amongst the colored people are to be considered the proper subjects of baptism, both infant and adult.”

*Pennsylvania.*—The 56th annual Convention was held May 19-21. Present the Bishop, 39 of the Clergy, and 84 of the Lay delegates. There are in this Diocese, 97 Clergymen, (of whom 58 were entitled to seats in the Convention) and 23 Candidates for Orders. The amount of the Episcopal Fund is about \$17,000. The industry of the Bishop has few parallels. “I have preached (he reports) usually twice, and occasionally three times, on every Sunday and principal Holyday, including six Sundays spent in Delaware. In the churches and places of worship in Philadelphia, I have preached 50 times; and at the Orphan House, once.” In his address, he says, “The first event I am to announce to you, in this my annual communication, is the decease of one of the Bishops of our Church. On the 25th of August, the Diocese of South-Carolina was deprived by death of its much beloved head, the Right Rev. Nathaniel Bowen. I was honored in early life with the acquaintance of Dr. Bowen, and recollect, with great satisfaction, the high opinion I formed of his talent and amiableness. And since I was promoted to the same high office, and have been his companion in the councils of the Church, I have continued to regard with pleasure his exemplary mild-

ness and urbanity. Dr. Bowen was the last survivor of the five bishops who united in my consecration." \* \* " In the department of Education for the Ministry, this Society (for the Advancement of Christianity in this State) perseveres in its very laudable efforts. There are now under the care of the Education Committee, six beneficiaries ; of whom five are in the General Theological Seminary of our Church, and one is in the University of Pennsylvania."

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### Obituary Notice.

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"No marble marks thy couch of lowly sleep.  
But living statues there are seen to weep ;  
Affliction's *semblance* bends not o'er thy tomb,  
Affliction's self deplores thy early doom.'

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DIED, on the 11th inst., at his residence in Whiteville, (S. C.) the Rev. EDWARD THOMAS, Rector of Biggin Church and Strawberry Chapel, in the Parish of St. John's, Berkley.

In the early, and seemingly premature decease of this estimable Clergyman, the Church mourns the loss of a pious, learned, and devoted minister, and his relatives and friends, a bright pattern of Christian excellence. It was but as yesterday we saw him in the midst of the family circle, surrounded by "smiling offspring," and manifesting in their behalf the tenderest solicitude of parental affection, and now the grave covers all that was mortal of the Husband and Father, and the "places which knew him once, shall know him no more forever." Of his life and character, we have been able to collect only a few particulars. He was born in St. Stephen's Parish in 1800. To the care of a mother, of whose fervent piety he loved to speak, he was indebted for his earliest impressions of religion, and at a grammar school of some repute in the village of Pineville, was taught the elementary branches of learning. From thence, at an early age, he was sent to the South-Carolina College, where he took his degree, not without some distinction, in 1819. Subsequently, he visited and resided in Cambridge, (Mass.) in the immediate vicinity of Harvard University, that ancient seat of learning, where, by the advice of a friend, he had been led to believe, corresponding advantages were to be derived from its well-stored Library, and intellectual society. How long he remained here, we are uninformed ; but in 1822, he was a Student of the Episcopal Seminary, located in the city of New-York, and in the same year, was received as a candidate for Orders in this Diocese. At this Institution he did not remain until he had completed the full course, (a circumstance perhaps to be regretted,) and consequently, was not enrolled among its Alumni. As a member, however, he was highly esteemed, and beloved, and alike distinguished for his intellectual attainments, and amiableness of character. He was a diligent and persevering student, and never known to shrink from any duty, which was required of him, either from a love of ease, or from a disposition (not uncommon) to undervalue the regulations of the Faculty. In company with other fellow-students from the South, he spent a portion of the vacation allotted by the Seminary, in New-Jersey, near the residence of the late Bishop Croes, to whose house he was wont with them to resort, for counsel, improvement in Theological studies, and especially the writing of sermons. In this species of composition, he then, as afterwards, particularly excelled ; and it is related of the Bishop, that he listened with unaffected delight to the discourses of our friend, and has been heard to express a wish that they might be repeated. In the fall of 1824, he returned to his native State, and in February, 1825, was admitted to the order of Deacons, by the late Bishop of the Diocese ; on the duties of which office he immediately entered,—and as a Missionary, first to Farifield Court House, and subsequently to Greenville, rendered acceptable services to the few in number professing attachment to our communion—the gratifying evidence of which is to be found in the success which attended his labors, and in the measures which were adopted, it is believed, at his instigation, for the erection in the latter place, of a suitable house of worship. The neat and commodious building, which now rears its modest front in the midst of this beautiful cis-mountain village, will long remain an

enduring monument of his pious zeal, and unremitting exertions. He was ordained Priest in 1826, and in the early part of the year 1827, on the death of the Rev. Mr. Osborne, was invited to the Rectorship of Trinity Church, Edisto Island. Here he labored with his accustomed assiduity and ability, and by the urbanity of his manners, exemplary conduct, Christian courtesy, and indefatigable efforts in ministering to the necessities, spiritual and temporal, of his people, acquired their unbounded love and esteem, and secured a hold on their affections, which time alone can sever. A weekly Lecture during the summer months; the establishment of a Bible Class, the instruction of the colored population, and the foundation of an Episcopal Library, in the organization of which he had so far interested the ladies of his congregation, as to obtain their aid,—are among some of the pleasing reminiscences of his solicitude as their Pastor, and will long identify his name with this scene of his usefulness. In this situation he remained until 1835, when (in the language of his Diocesan) “by a serious interruption of his health, by himself and his friends most painfully recognized, he was forced to resign, and for a time suspend his pastoral exercise of the ministry. His resignation was very reluctantly accepted by the Vestry, but he felt himself constrained to waive all accommodation of his own necessity, at the expense of the Church.” Seeking a change of scene and climate in the milder atmosphere of St. Augustine, the resort of most invalids threatened like himself with pulmonary affection, he looked, under the blessing of heaven, and the influence of its serene sky, for a speedy restoration to health, and an early return to his clerical duties, the responsibilities of which he duly felt, and from the discharge of which he dare not shrink. On the first symptom of convalescence, he was ready to assist his brother in the Ministry, then in charge of the Church in St. Augustine, and in the desk and pulpit officiated as often as circumstances would permit. Of the respect and esteem with which his name is there associated, and honored, we have the highest evidence in the acknowledgment of those, whose privilege it was to hear him, and in his unanimous call to the Rectorship of the Church on the occurrence of the first vacancy which ensued. He had, however, in the mean time so far regained his strength and comparative efficiency to work in the cause of his Divine Master, as to feel authorized to accept in 1836, a call to the Parish where the scene of his earthly labors terminated, and where, we believe, under the blessing of God, he has been the humble instrument of extensive good.

A sound mind, a discriminating judgment, and an ardent attachment to the Church, to which he had been inducted by baptism, and with whose holy orders he was invested, were among the distinguishing traits in his character. To all which, there was added a mildness and sweetness of disposition, perhaps constitutional, yet not unaided by Divine grace, which gave a charm to his ministrations, and beautifully harmonized with all that he said or did. Of a meek and quiet spirit, he was not easily excited, and while he differed both in judgment and feeling with many, (whose piety he did not question) as to matters of doubtful expediency, he was guilty of no undue severity of language, and manifested at all times equal activity and zeal in his efforts to extend the influence of the gospel. “In an age of various and unbounded religious excitement, (we borrow the language of another, as applied to a pious Clergyman of the Church of England) he was never led astray from the path of Christian sobriety, which was seen” and felt “in his whole system of practical divinity.” “Whilst on the one hand, the eminent spirituality of his soul kept him at the greatest distance from a formal regard to the externals of religion, he was equally free from a slight or irreverend estimation of any of those outward observances which have been approved and sanctioned, as the means of good to Christ’s Church.” The last hours of his life were spent in prayer, and with unshaken faith, and in humble reliance on the merits of his Saviour, he passed from time to eternity, to live, as we have good hope, with the “spirits of those who depart hence in the Lord,” and with them, “being delivered from the burden of the flesh,” to enjoy uninterrupted rest and felicity.

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#### CALENDAR FOR AUGUST.

2. 7th Sunday after Trinity. 9. 8th Sunday after Trinity. 16. 9th Sunday after Trinity.	23. 10th Sunday after Trinity. 24. St. Bartholomew. 30. 11th Sunday after Trinity.
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